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ABSTRACT

Part of a six-volume series, this publication contains summaries of theme papers commissioned for the National Congress on Catholic Schools for the 21st century, Nov. 6-10, 1991. The meeting had three broad goals: (1) to communicate the story of the academic and religious effectiveness of Catholic schools to a national audience; (2) to celebrate the success of Catholic schools in the United States and to broaden support for the future; and (3) to convene an assembly of key leaders in Catholic schooling. The papers served to foster a national dialogue to clarify the current status of Catholic schools in the United States, and to develop a set of future strategies to strengthen and expand the network of Catholic schools throughout the country. Ten papers, addressing the following themes, are summarized: (1) "The Catholic Identity of Catholic Schools," with papers by James Heft and Carleen Reck; (2) "Leadership of and on Behalf of Catholic Schools," with papers by Karen Ristau and Joseph Rogus; (3) "The Catholic School and Society," with papers by John Convey and John Cummins; (4) "Catholic School Governance and Finance," with papers by Rosemary Hocevar and Lourdes Sheehan; and (5) "Political Action, Public Policy, and Catholic Schools," with papers by John Coons and Frank Monahan. (KM)

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CATHOLIC SCHOOLS
For the 21st Century

AN OVERVIEW

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AN OVERVIEW

National Catholic Educational Association

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INTRODUCTION

This six volume series contains the theme papers commissioned for the *National Congress on Catholic Schools for the 21st Century*, to be convened on November 6 - 10, 1991.

The National Congress is a jointly planned venture of the three departments of the National Catholic Educational Association (NCEA) directly associated with Catholic schools. With the enthusiastic endorsements of the executive committees and directors of the Department of Elementary Schools, Department of Secondary Schools and the Chief Administrators of Catholic Education (CACE), this unprecedented project is intended to revitalize and renew the climate of opinion and commitment to the future of Catholic schooling in the United States.

The purpose of the Congress can be described in terms of three broad goals. To *communicate* the story of academic and religious effectiveness of Catholic schools to a national audience that includes the whole Catholic community, as well as the broader social and political community. To *celebrate* the success of Catholic schools in the United States and broaden support for the continuation and expansion of Catholic schooling in the future. To *convene* an assembly of key leaders in Catholic schooling as well as appropriate representatives of researchers, business and public officials in order to create strategies for the future of the schools. These strategies address five themes:

The Catholic Identity of Catholic Schools; Leadership of and on Behalf of Catholic Schools; The Catholic School and Society; Catholic School Governance and Finance; and Political Action, Public Policy and Catholic Schools.

The eleven commissioned papers contained in these six volumes represent a common starting point for the discussion at the Congress itself and in the national, regional and local dialogue prior to the Congress.

Since the American bishops published *To Teach As Jesus Did*, their pastoral letter on Catholic education, in 1972, the number of Catholic schools in the United States has decreased by 19% and the number of students served by those schools has decreased by 38%. Simultaneously, a growing body of research on Catholic schools indicates that these schools are extremely effective and are a gift to the church and the nation.

This dilemma of shrinking numbers of schools and established effectiveness indicates a need to refocus efforts, reinvigorate commit-

ment and revitalize leadership at the national and local levels. Thus the idea of a national forum was conceived.

These papers will be useful in fostering a national dialogue, aimed at clarifying the current status of Catholic schools in the United States, and developing a set of strategies for the future in order to strengthen and expand the network of Catholic schools throughout the country.

A number of regional meetings will be held throughout the country prior to the National Congress. These meetings will have a purpose similar to the Congress and be committed to the same three broad goals. They provide opportunities for large numbers of persons involved in and committed to Catholic education to read the theme papers, discuss the identified major issues, and develop written summaries of these discussions, using the study guides included in this series. These meetings will insure the broadest possible participation and strengthen the linkage between national strategies and local action on behalf of Catholic schools.

Delegates to the National Congress will be present at each of the regional meetings. NCEA staff and Congress Planning Committee members will be available to serve as resources and presenters. The results and recommendations from all regional meetings will be included as agenda for the National Congress.

This input from the regional meetings will allow the National Congress to be more representative of the total Catholic community. Consequently, the Congress will be more effective in representing the needs of Catholic schools and thus more able to develop effective and realistic strategies on their behalf. Regional meetings will be held after the Congress as an additional means of strengthening the linkage between national and local, strategy and action.

As Father Andrew Greeley has observed in his research and commentators are so fond of repeating, Catholic schools are most needed and most effective during times of crisis and stress. In the world of the 21st century—with its increasing population, dwindling of already scarce resources, and persistent growth in the gap between rich and poor—collaboration may not come easily. The present conflict in the Middle East being the most visible example. At the same time, rapid and largely unexpected changes in Eastern Europe remind us that the human spirit cannot be kept permanently imprisoned by those who deny the persistent presence and power of the Spirit. Catholic schools which are true to their mission can provide powerful and influential awareness, gentleness and collaboration. They can serve as models for schooling in the next millenium.

The six volumes in this series are:

Volume I: *An Overview*, containing summaries of all eleven papers.

Volume II: *The Catholic Identity of Catholic Schools*, with papers by James Heft, SM and Carleen Reck, SSND.

Volume III: *Leadership of and on Behalf of Catholic Schools*, with papers by Karen Ristau and Joseph Rogus.

Volume IV: *The Catholic School and Society*, with papers by Frederick Brigham, John Convey and Bishop John Cummins.

Volume V: *Catholic School Governance and Finance*, with papers by Rosemary Hocevar, OSU, and Lourdes Sheehan, RSM.

Volume VI: *Political Action, Public Policy and the Catholic School*, with papers by John Coons and Frank Monahan.

A number of acknowledgements must be made. Without the commitment, energy and flexibility of the authors of these papers, there would be no books. They were always willing to be of assistance. Ms Eileen Torpey, general editor of the series, brought an expertise and sense of humor to the process. Ms Tia Gray, NCEA staff, took the finished manuscripts and put them into an eminently readable design format.

Special acknowledgement must go to the Lilly Foundation, without whose funding this project would not have been possible. Catherine McNamee, CSJ, president of NCEA, who allowed the human and financial resources of NCEA to be utilized for this undertaking, expressed continuing interest in the Congress and provided personal encouragement to those working on the project. Michael Guerra, Robert Kealey and J. Stephen O'Brien, the executive directors of the three sponsoring NCEA departments who conceived the project, have continued to work tirelessly for the success of this planned intervention on behalf of Catholic schools. They would be the first to acknowledge that there are many more whose present leadership is an essential element in explaining the current success of Catholic schools and whose future leadership will shape the schools in the next century. A special note of thanks is due those who issued the call to bring us together. They are eloquent role models for any who wish to be a part of this unprecedented effort on behalf of Catholic schools.

Paul Seadler
Project Coordinator
National Congress on Catholic Schools for the 21st Century
January, 1991

AN OVERVIEW

THE CATHOLIC IDENTITY OF CATHOLIC SCHOOLS

CATHOLIC IDENTITY AND THE FUTURE OF CATHOLIC SCHOOLS
James Heft, SM, PH.D
Provost, University of Dayton

Catholic identity can be approached in at least three different and complementary ways: by describing the dogmatic teachings unique to the Catholic Church; by identifying theological and philosophical traditions and emphases characteristic of the Catholic Church; and by discussing institutional qualities that are characteristically Catholic.

To Teach as Jesus Did emphasizes three distinctive dimensions of Catholic educational institutions: teaching all subjects well, and especially teaching the gospel of Jesus Christ; forming community, through which the presence of God is experienced in the midst of a faith-filled people; and serving others after the example of Jesus. These three constitute the essential institutional qualities of Catholic schools.

Today, four institutional qualities, that is, four characteristic emphases in educational philosophy and practice, should be especially emphasized in Catholic schools: integrated learning; the development of a sense of history; art, speech, and drama; and service. In stressing these four areas, one presumes that every Catholic school will continue to teach religion courses well and frequently, work to strengthen the relationships that exist between the school and the parishes from which its students come, and cultivate in the students and faculty a deep sense of the richness of the Catholic tradition.

One great advantage of Catholic schools derives from that depth and richness of tradition, from which they can draw as they define what it means to be an educational community of faith and service that teaches as Jesus did. The identity of Catholic schools depends on how well they institutionalize characteristically Catholic traditions and emphases.

It is clear that the bishops of the United States had, in 1884, little doubt about the absolute importance of parochial schools. It also

is clear that since Vatican II, such unanimity on the value of schools no longer exists among the hierarchy, pastors of local parishes, and many Catholics. Catholics and pastors have raised questions about how best to use the already strained resources to reach all Catholics who need religious formation, most of whom are not in Catholic schools.

There are four possible scenarios for the future of Catholic schools in the United States: the status quo; a radical reaffirmation of schools; the school/CCD model; and the university/school model.

If the Catholic community, led by its bishops, can muster the vision and the will to radically reaffirm Catholic schools, and provide not only the economic support, but also the unique vision of an excellent education that is truly Catholic, it will have entered into a new era of resolve even more far-reaching than that initiated by the bishops at the Third Council of Baltimore. Catholics today will be reacting to those negative elements of modern culture that threaten Catholic, and for that matter, Protestant, identity at the foundations: materialism, consumerism, individualism, and the fragmentation of knowledge. Even more than this, though, Catholics will be led by a deeper sense of the Catholic tradition, by its historical depth and sacramental sensibility, by its emphasis on community, and its ritual and symbolic celebrations, and will seek to fashion educational institutions that effectively hand on that tradition. Further, Catholics also will seek to build upon the great tradition of universal education characteristic of the United States and extend especially to the poor an opportunity for an education focused religiously in its teaching, community, and service.

Catholics no longer lack, as a national community, the financial means to radically reaffirm Catholic schools. What they must discover now, in an unprecedented way, is the vision that will allow them to see the unique treasure that we have in Catholic tradition, the will to incarnate that vision in educational institutions, and the generosity to make those institutions accessible to all who wish to attend them.

CATHOLIC IDENTITY

Carleen Reck, SSND, Ph.D.
Superintendent of Schools, Diocese of Jefferson City, Missouri

In a post-conciliar church, which calls for personal formation and community support more than for simple rules and external observances, Catholic identity and the identity of the Catholic school become increasingly important. The Catholic school should understand its identity before it can clarify its relationship with the church and society. This relationship can then suggest some possible directions for the future.

Essential to the identity of the Catholic school is its involvement in the mission of the church, the religious formation of students, the

inclusion of gospel values, the building of faith community, a distinctive climate, a commitment to service, and global concern.

These seven elements of Catholic school identity basically mirror the three dimensions that *To Teach as Jesus Did* describes as the educational mission of the church: the message revealed by God which the church proclaims (mission of the church, religious formation, gospel values); fellowship in the life of the Holy Spirit (community, climate); and service to the Christian community and the entire human community (service, global concern).

To the extent that Catholic schools reflect the seven elements and these three basic dimensions, they effectively fulfill the purpose for their existence. As times change, however, the manner of living the school's identity in the most effective manner also can change.

Research shows that Catholic schools do indeed effectively fulfill their purpose. The Catholic school clearly assists the church in its mission. Catholic schooling significantly impacts the religious behavior of young people. Gospel values are evident among Catholic school students and faculty, as well as on the institutional level. The community atmosphere of the Catholic school positively affects students, parents, and teachers. The Catholic school climate enhances morale, dignity, respect, and dedication. Catholic schools instill in their students a life-long commitment to community involvement through contributions and volunteerism. Catholic schools not only generate global concern among students, but also as institutions, reach out beyond themselves.

The mission of the church and the religious formation of the students is central to the identity of the Catholic school. Any future vision which attempts to break this connection would violate the school's basic identity. Important to the future of the Catholic school is that typical Catholics clearly perceive that the Catholic school strengthens and serves the church.

Catholic educators—when addressing possible futures related to both church and nation—should plan communication, as well as action.

Church members and leaders should know that Catholic schools are sound financial investments. Catholics also should be accurately informed about the comparative effectiveness of church education programs. Catholic schools are the only effective means for building identity with the church and for significant, lasting religious formation; CCD has no measurable positive religious effect on youth.

Parishes should take action related to both finances and effectiveness. Parish leaders should form some viable financial plans, including tithing and establishing foundations. Catholic school leaders should find ways to broaden the school's potential for community and service, thereby strengthening its identity with the parish by, for example, providing added services to the parish and expanding the school into a parish education center.

The Catholic school's relationship with the civic community also requires clear communication and offers new possibilities for the

future. The civic community should be educated on how more closely the catholic school reflects the founding ideals of the nation than does the typical government-supported school. Action is needed in the direction of public recognition and parental choice.

The challenges for the future are these: to project the image of Catholic schools as productive and cost-effective investments; to increase the sense of ownership and the ties between the parish and Catholic school; to raise broad consciousness of the fact that the Catholic school fits well the moral ideal of the nation's founders; and to give parents the right of choice among religious tax-supported schools.

LEADERSHIP OF AND ON BEHALF OF CATHOLIC SCHOOLS

THE CHALLENGE: TO PROVIDE LEADERSHIP WITHIN CATHOLIC SCHOOLS

Karen M. Ristau, Ph.D.
University of St. Thomas, St. Paul, Minnesota

There is general agreement that Catholic schools do a very good job; nonetheless, in many localities they are an endangered species. One dimension that contributes to the Catholic school situation is that there is a lack of leadership, both in numbers and quality, in Catholic education and the prospect of having strong leaders for the future seems dim unless action is taken. Although effective changes are occurring in some places, remedies have not been widely offered.

The problem exists in the midst of a broader and more complex setting. The potential for leadership is affected by socio-political factors in the United States, within the church, both universally and nationally, and by a general lack of confidence in education.

While serving the local church, Catholic schools are part of a larger whole, the universal church. To understand the leadership dilemma in the schools, it is necessary to ask some questions about leadership within the church itself. The church is both an organization and a belief system. There is a very clear way to belong and to act. How one should act as a leader becomes problematic. Good management is rewarded. Presenting new ideas, promoting different ways of doing things and asking questions about the status quo is not. The possibility of developing dynamic leadership in the American church calls for further study and discussion.

The Catholic school today is affected by emerging pluralism, a desire for full participation and a higher valuation of human independence and capability, as much as are all other national institutions. The new age of leadership should see the leader standing at the center of a dynamic system. The new system is circular.

Leaders should see themselves not at the top, but in the center connected to those around them; not reaching down, but reaching out.

Developing leaders who understand and deal with new situations will build a stronger infrastructure than relying on traditional hierarchies and bureaucracies—but, this will have to be an effort of balance beam and tightrope walking to lead far in a church that is decidedly hierarchical.

It is possible to prepare people for leadership. It is impossible, however, to teach people how to act in every contingency. Therefore, well-educated people are needed—people who are well grounded in the liberal arts, who can think and make decisions, people who have vision and can align others and motivate them to action.

In simpler times, Catholic education may have needed only a few hundred people to fill all the major leadership positions. Now, not just hundreds are required, but perhaps thousands are needed to steer the system through endless squalls, scanning the horizon for new opportunities and threats, interpreting accelerating change, global complexity, and ambiguity. Catholic education needs—now, and in the immediate future—leaders who know education and work in the service of education, who know the church, who understand the connection, who have new ideas, and who know what it means to lead.

The challenge to provide leadership for Catholic education appears to be formidable. It will not be easy or instant. If the axiom, "grace builds on nature," once taught and well learned still holds true, then nothing can be left to chance. Particular effort should be given to the education and development of leaders for schools. That education should help leaders acquire a thoughtful view of the broader context in which Catholic education happens, provide an understanding of what educational leadership means in contrast to management, and supply the experiences to develop necessary skills. Retelling the stories of the heroic school founders can demonstrate to a new generation the value of taking a risk and trying new things, as well as encourage a renewed spirit for present leaders. In the hope of enhancing the quality of leadership, Catholic organizations can do a lot. A community, not a hierarchical structure, clear in its vision, in meaning, and purpose, offers rich opportunity for growth. Encouragement, modeling, and especially, commitment to one another, will ensure the development of leadership.

STRENGTHENING PREPARATION AND SUPPORT FOR LEADERSHIP IN CATHOLIC SCHOOLS

Joseph F. Rogus, Ph.D.
Kuntz Professor of Education, University of Dayton

Catholic schools have been remarkably effective. Those who have been responsible for providing leadership have done their work with

distinction. Changes on a variety of social fronts, however, make it essential to review what Catholic schools are doing and to consider ways of strengthening their efforts on both preservice and inservice levels.

The factors that contribute to the future uncertainty of Catholic schools are several, but the single most powerful factor calling for a renewed focus on strengthening the preparation and support for persons in leadership roles is the increasing percentage of lay teachers and administrators who staff the schools.

The effects of this shift are dramatic. Whereas in earlier days, one could assume that those who taught in Catholic schools, primarily religious sisters and priests, were well grounded in the study of theology, scripture, church teachings, and the role of the school in the church's educational mission, one can no longer make such an assumption. Few lay persons who teach in Catholic schools have a solid background in all of these areas. For this reason, unless Catholic schools are effective in developing this background among their teachers, they run the risk over the long term of operating Christian, rather than Catholic schools.

A second factor calling for a renewed focus on strengthening the preparation and support of Catholic school leadership is the mixed set of messages received from the bishops with respect to the Catholic schools' future. The mixed messages are enormously important in influencing who enters teaching and administration in Catholic schools and who remains.

The great majority of bishops see the schools as having value; they view Catholic school performance as satisfactory; and they see the schools as playing an important and essential role in the church's mission. However, they have not sold this perception with passion to the Catholic community. Understandably then, potential teachers and administrators often are hesitant to commit themselves to careers in Catholic schools. This spirit of tentativeness also affects persons on the job; it contributes to teacher and administrator turnover and thus to the complexity of providing on-the-job support for professional staff.

The problems associated with these two factors should be addressed in developing plans for strengthening the preparation and support provided for school leaders.

Following are outcomes selected for focus toward strengthening the recruitment and preparation of leaders for Catholic schools and providing support for them at the level of implementation: local school leadership—to recruit quality persons to the field of Catholic education and to increase holding power with those persons once they join the field; to strengthen the quality of leadership preparation for administrators of Catholic schools and to strengthen the quality of program preparation (including a leadership emphasis) for teachers in Catholic schools; and to improve the quality of support provided to inservice teachers and administrators; diocesan, regional, national leadership—to encourage the U.S. bishops to take a strong public

position on the role of the Catholic school in the church's educational mission; and to strengthen the partnership relationships between and among regional and national Catholic school support groups and the local schools.

Action plans are presented for each outcome. They are offered in a suggestive, rather than prescriptive spirit, with the intent of stimulating reader thinking and dialogue. Since the outcomes represent a response to systemic problems, they are unlikely to be addressed effectively unless all significant groups within the system have a role in their pursuit. Therefore, in addressing outcomes at the local school level, effort is made to involve leadership groups at the diocesan, regional, and national levels; for diocesan regional and national outcomes, local involvement is strongly suggested.

THE CATHOLIC SCHOOL AND SOCIETY

CATHOLIC SCHOOLS IN A CHANGING SOCIETY: PAST ACCOMPLISHMENTS AND FUTURE CHALLENGES

John J. Convey, Ph.D.
The Catholic University of America

In November of 1967, the National Catholic Educational Association (NCEA) sponsored the Washington Symposium on Catholic Education to search for answers to the problems facing Catholic schools across the nation. In his paper, Professor Robert J. Havighurst, then at Fordham University, proposes three short-term goals for Catholic schools: (1) improve the predominantly middle- class schools in the suburbs and the outer edges of cities; (2) work with the schools which serve an upper working-class and lower middle-class clientele to help pupils move into the mainstream of American social life; and (3) work with the inner- city, lower working-class populations that do not now attend Catholic schools.

Research shows that Catholic schools have admirably fulfilled Havighurst's proposed goals. In fact, the favorable light in which national studies conducted during the past 10 years have portrayed Catholic schools, has prompted educators to examine what can be learned about Catholic schools that would help public schools become more effective. Previously thought of as simply parochial, Catholic schools came to be regarded by many as models of effective schools. What most intrigued educators and policy makers were the consistent findings that, first, Catholic schools are particularly effective for minority children, and, second, that Catholic schools generally are able to create a climate characterized by discipline and order, a strong sense of community, high academic standards, a highly committed and collegial faculty, and high levels of parental interest and participation. The first part of this paper contains a

summary of these and other major findings from the research on Catholic schools.

Despite the very favorable findings concerning their effectiveness, Catholic schools again face a period of transition and new challenges as they prepare to enter the next millennium. Except for the inevitability of rising costs, nobody can say for sure what lies ahead for Catholic schools. Concerns about the enrollment, finances, Catholic identity, and future of Catholic schools are some issues commonly mentioned and discussed. However, Catholic schools will face other challenges.

The second part of this paper presents 10 challenges that confront Catholic schools and ways in which the schools might respond to these challenges:

- Catholic schools should find additional sources of revenue to meet rising costs.
- Catholic schools should reverse the decreasing percentage of Catholic school-age children who attend Catholic schools.
- A continually mobile Catholic population, decreasing enrollments, a decreasing market share of the Catholic population, the prospects of fewer Catholic school-age children after the turn of the century, and higher costs will require dioceses and schools to plan effectively for the future.
- When a consolidation of Catholic high schools is required, dioceses should attempt to preserve some single-sex high schools.
- Catholic schools should continue to improve the salary and benefits of teachers to continue to attract and retain qualified teachers.
- Because most parents seek more from a Catholic school than simply a good academic program, Catholic schools should continue to be strong in their programs of religious education and in promoting the faith community of the school.
- If they are to maintain their commitment to the poor and continue to serve a public function in educating the citizens of the country, Catholic schools should increase their outreach to Hispanics, new immigrant populations, and the poor of the inner city.
- The Catholic school's functional community will become increasingly important as the social capital of the family is gradually reduced for a greater number of students, due to the alienation and individualism associated with the continuing breakdown of the family unit.
- Catholic schools should adequately prepare their students to assume their responsibilities as citizens in a world which technological and scientific advances rapidly are changing into one global community.
- Catholic schools should be ready to assume new configurations that society may require as the country moves into the 21st century.

EDUCATION: THE UNFINISHED AGENDA

John S. Cummins, D.D.
Bishop of Oakland, California

There is general agreement that the present educational scene must change, especially in the cities. The difficulty is the complacency with which lack of progress is accepted by so many. There is an urgency that makes the current and long-enduring lethargy incalculably puzzling. It takes four years to produce or miss a generation, either to enable them with the base to move on toward a high-tech world or leave them with little or no capacity to participate or to contribute to their own communities. It is a mild evaluation to say that society is preparing a future that will not serve any individual well. Society is almost ensuring an urban scene of strife.

The complexity of the issue and inertia of older systems are not justification for tortoise-like progress. It is time for great effort. This crisis in education compels educators to debate the following three conditions, from which a plan of action should emerge. Number one, there have been deep and widespread changes in society, especially in neighborhoods, which call for a diversity of educational approaches. Number two, American society is pluralistic and its institutions should correspond to that reality. Number three, the hour is getting late.

In his book, *We Hold These Truths: Catholic Reflections on the American Proposition* (1960), the Jesuit theologian from Woodstock, Maryland, Father John Courtney Murray, S.J., makes clear that the current criticism and dissatisfaction with schooling in America will not disappear.

Murray does not say, but one can easily infer, that minor reforms and adjustments in American education will not heal the dissatisfaction.

As great as the challenge is, it is totally consistent with Murray's understanding of the American proposition, namely, the coherent structure of thought that lays claim to intellectual assent and an organized political project that aims at historical success.

From the time that the Department of Education produced its reflective work, *A Nation at Risk*, there has been a growing consensus that the educational structure in the United States is not serving its citizens well. This is largely put in terms of the future of our nation in the economic competition of the world in the next generation.

Catholics should look at it from the viewpoint of their own religious values as well. Research shows that Catholic schools are effective in promoting the mission of the church, religious formation of students, and gospel values. The effect of Catholic schools is not precisely because of family background. There are additional influences and effects on students. The old explanation that the schools were merely duplicating the work of the Catholic family is simply not valid.

Despite the accomplishments of Catholic schools, and the wide-

spread recognition of their contribution to the stability of city neighborhoods, to the education of the poor, and to the hope they provide to the disadvantaged, they are quietly disappearing. There will be no crisis for Catholic schools in the city. There will just be silent erosion. Cities will be the less for that. There is now an urgent need for public discussion, parental action, policy debate, and the attention of the business community.

Dealing with the school crisis is the American society's responsibility, according to John Courtney Murray. It is part of the unfinished business of this country.

CATHOLIC SCHOOL GOVERNANCE AND FINANCE

CATHOLIC SCHOOL GOVERNANCE
Rosemary A. Hocevar, OSU, Ph.D.
Ursuline College, OH

For the past 25 years, Catholic elementary and secondary schools have been moving along a continuum of governance change. The period of Catholic school board history following Vatican II until the mid 1980's, demonstrates a gradual move from the traditional governance structures of cooperation of school boards with the authority of the bishops and religious communities, to nontraditional or transitional governance structures of collaboration, which include the greater participation and involvement of persons in the Catholic school community.

Future movement on the continuum of governance change is inevitable. The transitional/collaborative governance structures, which have been implemented since Vatican II, should continue to develop and expand. These new forms and directions will depend on the creativity, initiative, and power sharing within various dioceses and religious communities.

A model that suggests a possible future governance structure for Catholic schools is the transformational/codeterminative governance structure paradigm. It offers a power-sharing approach to governance for the continuation, maintenance, and expansion of Catholic schools. It is based on the research on effective schools, the research on effective Catholic schools, the literature of participative management, power, and empowerment, and the lived experience of Catholic school community members. Transformation is the markedly different form that governance structures should take so that Catholic schools can continue to exist.

Codetermination is the manner in which decisions are mutually agreed upon and implies an ownership on the part of each person involved in the decision making. It is more than mere cooperation

and collaboration. Combining these concepts, the future of Catholic school governance structures becomes a search for the ownership of the enterprise of Catholic schools by all segments of the church and the local civic community.

The future offers the possibility that: Catholic schools will be administered and staffed totally by the Catholic laity and persons of other religious traditions; the school will be controlled by the local Catholic community through boards with local jurisdiction and accountability; the processes used in the smooth operation of the school will be collegial, collaborative, and codeterminative; and school community membership will be expanded to include an ever-increasing number of persons who have an interest in and concern for quality education. These possibilities already exist on the Catholic college and university levels, in some religious community-owned high schools, and in some consolidations of parish elementary schools.

The traditional means of financing Catholic schools will continue to provide some of the funds for the schools. However, in order to meet the escalating costs of an entire lay staff, further political means to ensure that justice is afforded to all children should be pursued. The financing of Catholic schools for the future will be one of the main responsibilities of future boards. Besides providing some human, financial, and materials resources of their own, board members should be involved in the political arena of choice and justice in education. They should be willing to use their political savvy and personal gifts to garner the necessary resources for the maintenance and expansion of the schools. The greater involvement of parents as taxpayers should be an agenda item for boards in Catholic schools and for the leaders of the church. Means should be found to empower parents to lobby for justice and choice in the education of their children. Church authorities should give voice to the concerns of parents.

It also is incumbent on the entire Catholic community to realize its responsibility for the future of Catholic schools. The transformational/codeterminative governance structure requires the entire Catholic community to assist those who desire a quality education in a Catholic school, through the sharing of human, material, and financial resources.

Is it possible that the power sharing inherent in the transformational/codeterminative governance structure may be the conviction that challenges Catholics to take the responsibility for the Catholic schools of the future? Will church authorities share their legitimate power through franchising Catholic schools to the laity who share in this vital mission of the church? These questions, along with many others, continue the governance structures dialogue on the future of Catholic schools.

GOVERNANCE

Lourdes Sheehan, RSM, Ed.D.
Secretary for Education, United States Catholic Conference

Until the mid-1960's, Catholic school governance, including finances, was based on the ownership model. Parishes, dioceses, and religious congregations were the owners and operators and therefore, the recognized authority figures—the pastor, bishop, and elected congregational leaders—were the decision makers.

With few modifications, these descriptions would have been typical of Catholic school governance through the mid-1960's and Vatican Council II, when the educational board movement, involving more than clergy, was born.

However, shifts in demographics and changes in parishes and religious congregations, as well as the 1983 Revision of Canon Law, led some Catholic educators to the conclusion that a public school board model was not appropriate for Catholic school use. Studies of the authority structure of the church and the history of the board movement encouraged the development of governance structures for schools consistent with how the church functions. Changing demographic patterns forced many dioceses to consolidate some parish schools into regional or inter-parish ones. When more than one parish was involved with the school, the traditional governance model was no longer appropriate.

Some Catholic educators have suggested alternative governance models based on sponsorship, partnership, or colleagueship. Some shift from the prior decision-making model is desirable; but there are fundamental questions which should be answered before settling on a "new" governance model.

For example, the question is not who owns the schools, but rather what is the church's understanding of decision making in the operation of schools? Recognizing the changing nature of parishes and religious congregations, how important is it to maintain or establish a formal relationship between the school and the institutional church? Who will exercise the leadership needed to solve the serious financial pressures on Catholic elementary and secondary schools?

The traditional governance structure of Catholic schools will work well when the school is seen as an integral part of the moral/juridic person known as the parish, diocese, or religious congregation. In these cases, the schools can continue to flourish within the civil and canonical regulations which pertain.

Where this traditional relationship no longer exists, or in the cases of the opening of new schools, the following alternative governance structures are suggested: that all non-parish schools, which are not owned or sponsored by religious congregations, be formally erected by the bishops as moral persons in their own names; that each diocese establish a diocesan school board, as well as a local board, for each elementary and secondary school.

The "Statement in Support of Catholic Elementary and Secondary Schools," which was enthusiastically endorsed by the bishops in November 1990, proposes four goals and some specific immediate actions, which if implemented, will address the governance and financial challenges which schools face.

Catholic school leaders are responsible for local and diocesan initiatives, which will ensure that the following goals are met by 1997.

- Catholic schools will continue to provide high quality education for all their students in a context infused with gospel values.
- Serious efforts will be made to ensure that Catholic schools are available for Catholic parents who wish to send their children to them.
- New initiatives will be launched to secure sufficient financial assistance from both private and public sectors for Catholic parents to exercise their right.
- The salaries and benefits of Catholic school teachers and administrators will reflect the church's teaching, as expressed in *Economic Justice for All.*

Immediately, leaders should assist parents to organize at diocesan and state levels so that there will be an active network in place when legislative action is needed regarding ensuring parental rights in educational matters.

The recommendations and suggestions in this paper are offered to stimulate discussion and to test whether or not leaders have the will to do what needs to be done to ensure that Catholic schools will remain a vital aspect of the church's mission.

POLITICAL ACTION, PUBLIC POLICY AND CATHOLIC SCHOOLS

THE CATHOLIC SCHOOL AND THE COMMON GOOD

John E. Coons, J.D.
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Catholic schools are a natural experiment which has worked. The professionals demonstrate that Catholic schools have most nearly solved the intractable problem of teaching disadvantaged children; they have served the poor best of all. In comparison to the bureaucratic model, these schools also are a marvel of efficiency. Finally, these schools have demonstrated that strong religious education not only is compatible with inter-group tolerance, but also that it could be one of the primary sources of tolerance.

There are several specifically Catholic effects, which are fostered by Catholic schools as well: subsidiarity; core belief; preference for the poor; and evangelization.

Catholic schools may be the critical mass on which the hope for

political change depends. No plausible public policy hereafter can ignore the demonstrated capacity of private education to serve the public good in every sense in which that term may be understood.

Providing universal educational choice to parents through government subsidies would seem the *prima facie* solution to the most dramatic failures of the command system now in place. It would increase efficiency, but—even more importantly—it would render education humane and democratic by treating all income classes with trust and dignity. Choice also is the popular answer.

Educational choice as the instrument of reform will require commitment to at least four specific premises: the new system should promise real improvement for government schools; for several reasons, the common good requires that private schools be included in any system of choice; the liberty of private schools to choose and implement their own mission must be protected; the poor should be protected.

The following outline of a comprehensive system of parental choice is suitable for adoption by the states and promises to ameliorate the elitism and inefficiency of the present system.

1. Parents of every child, who choose other than their assigned local public school, would be eligible for a state funded scholarship

3. Districts could continue to operate as at present, but would also be empowered to create individual public schools of choice in any number. Except in regard to the teaching of religion, each would operate under the rules affecting private schools (see number 4 below). Every such school would stand financially on its own; those schools which failed would be subject to the bankruptcy process which regulates private businesses.

4. Private schools would continue to operate as today and without further regulation, except to set aside 25 percent of new admissions for children of low-income families,

5. Public schools which choose to operate and to be financed in the traditional manner, would be opened up to non-resident families to the extent that space is available after local families have been served.

6. Public and private schools would provide information concerning such matters as curriculum, faculty credentials, and test scores to an extent sufficient to allow intelligent choice.

7. The system should be phased in, with perhaps a delay of a year or two in the participation of private schools, to ready the public sector for competition.

8. Federal Chapter I funds would no longer go to institutions, but rather directly to low-income parents.

The political difficulties are formidable, but there are a number of substantial interest groups waiting to be forged into a coalition for choice. Such a coalition—of which the church should be one enthusiastic part—would indicate a series of obvious practical steps to: inform the general public; and achieve choice politically where this is possible. The two objectives will generally coalesce.

For the long haul, two new institutions should be formed by such a coalition: a 501(c)(3) national center for the collection, generation, research, and dissemination of promising ideas; and a center designed for political activity and prepared to mount a diversified lobbying effort in support of choice.

The church should play a forthright and energetic role in the formation of a pluralistic caucus and in the creation of the two separate centers for education and political activity. It has no higher calling today in the secular order.

NON-PUBLIC SCHOOLS AND PUBLIC POLICY: THE PAST, THE PRESENT, AND PERHAPS, THE FUTURE

Frank J. Monahan
Director, Office of Government Liaison
United States Catholic Conference

The year 1971 was a legal watershed in American history with respect to the issue of public aid to religiously-affiliated schools.

Prior to 1971, there was no serious constitutional challenge to the federal statutes, while litigation against the various state statutes either failed or was met with very limited success. However, in the years just prior to 1971, two new forms of state aid to institutions were enacted into law and then struck down as unconstitutional by the U.S. Supreme Court, which in a separate decision, upheld a federal statute providing direct assistance to church institutions of higher education.

As a result of these decisions, the focus of the Catholic school community's strategy for securing assistance shifted to the national government to obtain relief for Catholic and other private school parents. Three campaigns between 1971 and 1983 proved unsuccessful.

In 1983, the Supreme Court upheld a Minnesota state statute, which permitted state taxpayers to claim a deduction from their gross income for certain expenses (including, but not limited to tuition), incurred in educating their children. This *Mueller v. Allen* case was a significant legal breakthrough in the effort to find a constitutionally-acceptable method to provide public assistance to parents of non-public school children.

However, the history since that 1983 decision demonstrates that there remain many political barriers to the successful enactment of such programs, either in the form of tax benefits or vouchers.

In passing several major revisions to the landmark federal legislation, The Elementary and Secondary Education Act of 1965 (ESEA), and innumerable new federal aid laws, Congress has maintained, expanded, or strengthened statutory provisions to ensure fair and equitable treatment. While attempts have been made by opponents of such aid to eliminate and weaken the requirements for the participation of non-public school students, the vigilance and efforts

of the national representatives of the Catholic school community have prevented any such erosion.

Unfortunately, a full 20 years after the enactment of ESEA, there developed a successful challenge to its largest program (Title I). In the Supreme Court's 1985 *Aguilar v. Felton* decision, the federal statute itself was not rendered unconstitutional. Therefore, parochial and private school students were still entitled to the services, but the services had to be provided off the premises of the church-related school.

The *Aguilar* decision forced consideration of the use of "vouchers" as a mechanism to deliver Title I services in the Congressional debate during the last authorization of ESEA in 1987-88. An alternative was adopted, providing new federal funds to pay for the extra costs of arranging for the provision of Title I services off the premises. The issue of vouchers as a method of delivering categorical aid may very likely surface in the next reauthorization cycle, in 1992-93.

With regard to the voucher issue, the most positive development at the federal level occurred in late October of 1990, when Congress enacted a program of "certificates" (vouchers), which states must offer on demand to eligible parents. Litigation is expected, but the prognosis for this law to survive a constitutional challenge is considered good.

Any legislative proposal for "choice in education"—such as a program of broad-based educational assistance to parents through general educational vouchers—never has had, nor is likely to have, much viability in the United States Congress. Even a more limited approach to federal financial assistance—such as tuition tax credit legislation—does not have a very promising future in the Congress until the deficit problem is resolved. The most that might be expected at the federal level would be efforts to authorize experiments with, or to study the use of, a general educational voucher.

In the more complex arena of the 50 state legislatures, there have been few positive developments around the country in recent years. Nonetheless, funding at the state level is the most likely source for significant financial assistance for non-public education.

The immediate challenge facing the Catholic school community is to commit itself, with the support of the larger non-public school community, to continue to engage the public policy debate at all levels of society and government in order to fight for justice and fairness for its students and their parents. The second challenge is to define its public policy goals and to develop the necessary consensus in support of them, both within the Catholic school community, as well as the broader world of private elementary and secondary education. Finally, in order to ensure success, the non-public school community should devote the necessary time and resources to the development of a viable grass- roots organization of Catholic and private school parents, which can effectively impact the public policy and legislative processes for favorable treatment of non-public education at the national state and local levels.

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